/215 cont./

*171 323

present provide the other tribes with cooking vessels in Guiana, although he says that the Aruak make abundant pots for their own use, but do not dispose of them as trade goods, like the Karaiben. Martius says of the Makuschi, the most populous Karaiben tribe of the Rio Branco area: "All implements of these Indians are neatly and carefully made, the weapons decorated with feathers, and only in pottery are they inferior to the Indians of the coast."

ceramics, also from an artistic point of view, as we shall see.

At first, and before I knew that the peculiar dependency on the Nu-Aruak existed for all tribes, I believed that there happened to be no clay available. This was an error, however. [135] There was suitable clay, not only among the Nahuquá, but also among the Bakaïrí, and the only thing I cannot say /216/ is whether the quality was a degree poorer than among the potter tribes, which, however, is probably of no concern for our problem.*

● [312]

* The Bakaïrí were the only ones who fetched good drinking water from a crystal-clear brook; the Nahuquá and, even more, the Mehinakú and Auetó drank from muddy loam pools and stagnant canal waters.

*171 323 415 [439] But let us consider another circumstance: the Bakaïrí and Nahuquá had gourds and calabashes, which, on the other hand, were lacking among the potter tribes and which the latter obtained from the Nahuquá, where special care or better soil, I know not, produced splendid fruits for vessels. Finally, if we learn that the Waurá made very attractive pots of exactly the shape and size of the gourd vessels, with imitations of the drawings put on them, that the basic form of the pots is clearly that of the drinking bowl, the gourd, and that the pots as well as the

/32 cont./

114 enemy Indian. Just as an untiring search for the "martyrs" in the region of the tributaries of the Xingu River finally broke the health of Officer Paulo Castro 25 years before, so too Colonel Fawcett perished in the same regions in his fantastic race for the "mysterious city."

177 178 Although in the year 1927 nearly all the Bakairí dressed in European-type garments and lived in Brazilian-style ranchos, and although they had also adopted many other articles of European culture, there survived among them various articles of their native culture with which I shall deal in the section that follows.

361 Already at the time of my stay among the Bakairí at Simões Lopes there was frequent talk of an imminent move of the post. [312] [241] The Indians were not satisfied with their present location because in times of drought there was no water available except at a great distance, and because there was no ground suitable to make plantations in the immediate vicinity of the post. As for the selection of a place for the new post, the opinions of the Indians differed a great deal, and it was interesting to note that the Xinguanos especially wanted the location to be closer to the capital, Cuiabá, while the Paranatinganos, on the contrary, wanted a place which would be beyond the Rio Paranatinga.

[114] /33/ We learned a few details concerning the later conditions of the Bakairí who lived in the new Simões Lopes Post from Vincent M. Petrullo, who in the year 1931 undertook a journey carried out in part with pack oxen, by water, and in part by air to the region of the tributaries of the upper Xingu River, passing this Indian post along the way. (38) According to

[113] 38. Vincent M. Petrullo, "Primitive Peoples of Matto Grosso, Brazil," The Museum Journal, Vol. XXIII, Number 2, Philadelphia, pp. 127-130.